175 342 (Gillin 1936:31-9). As a house became dilapidated, it would be used for cooking or storage purposes, and a new one built to support the hammocks of the various members of the household.

175 584 [582] Preparatory to a marriage, a young man was required to cut a field and build a house nearby and pass a hunting test given by the bride's family. This appears to have been a formality that finalized an agreeable relationship among all concerned (Gillin 1936:74-75).

175 591 [606] At first, the young husband resided with his wife's family. During this time he cooperated actively with his wife's father and other male relatives still in the household. Expressive of the temporary nature of the extension of the family, the young man rendered his father-in-law deference, usually not talking to him directly but through his daughter. [851] This period of matrilocal residence generally would end soon after the birth of a first child (Gillin 1936:97). The newly established household was then an autonomous unit.

175 406 571 621 [462] As for the cooperation among households, this principally involved men's activities, farm cutting, hunting, canoe building, house constructing, and the like. In these instances, cooperation is not necessary, but rather expedient. As a result, patterns of cooperation lacked permanence and explicitness. Friendships among men seem to have been the basis for recruiting work partners. Women cooperated as well, but their friendships had no consequences in social organization (Gillin 1936:136). [592] The adult men moved their households about freely to enter into associations with other men from households in the vicinity. In general, cooperation developed among "brothers," actual siblings and parallel cousins (Gillin 1936:97), and these

175 406 593 605 [591] kinsmen tended to settle near each other.

175 kinsmen tended to settle near each other. At times such as during
476 the field days held for poisoning a creek for fish, all the men and
593 women in one location would cooperate (Gillin 1936:11-12). Gillin
605 reports that the extent of mutual cooperation among "parallel kins-
[621] men" made these stronger bonds than that between a man and his son-
in-law (1936:97), and aggregations of their households composed a
settlement such as Savari.

175 At the time Gillin visited Savari, it was composed of three clear-
592 ings or aggregations of cooperating households. The largest of these,
621 John Miller's clearing, included seven adult men (1936:117-125).
[595] Miller, about forty, was prominent among them. He had had a previous
marriage but currently had a new young wife and was acquiring her
younger sister as well. His father-in-law was an old man, David.
Two of Miller's widowed sisters had recently attracted into the group
two brothers, Henry and Samuel. Their other brother, Colombus, with
his child bride was also present. Two young men, Joseph, a son-in-
law of David, and Joseph, a son of David, completed the group of men.
175 All of these had apportioned plots in a field Colombus and Miller
476 had originally cut and David and his son Joseph had enlarged. The
621 temporary partnership in fields was dissolving as the newcomers to
Savari were establishing fields of their own (Gillin 1936:134).
Other mutual assistance such as hunting and canoe building was con-
ducted between various men in this clearing and those in the other
clearings on an individual basis according to the inclinations and
the sway of influence to which each man was subjected.

175 cross cousins, brothers-in-law, and male cross cousins' sons. Again,
582 a particular male may fall into more than one of these relationships. All strange males of approximately the same age are also included.

175 Thus, this kinship system is in keeping with the subsistence
● 605 organization among the Upper Barama River Caribs for the time period
602 before the introduction of external resources. Adult brothers as well
[476] as parallel cousins tended to render each other mutual assistance and
[593] thus live near each other. With the practice of cross-cousin marriage,
[582] these men tended to marry sisters or women who were parallel cousins to each other. Thus, a child tended to grow up in the company of his
[768] parallel cousins, who were equated with his siblings. If his actual
[736] mother or father died or otherwise left, they would likely be replaced by other individuals already in the child's horizon of interaction as people in the categories of mother and father. Symmetrical cross-
[582] cousin marriage was extended to provide for the contingencies of recruiting marriageable partners in a small population. With regard to marriage with sister's daughter, this is not a separately designated category. Rather this person is merged with a much larger category of marriageable individuals.[8]

*177 The new organizational strategies are apparent in changes in the
601 kinship system. The discontinuation of mutual assistance among men
[476] who are brothers or parallel cousins and a greater longevity of people have change elements of this system. In the first ascending generation, father and father's brother and mother and mother's sister are all separately designated. Previously, father and father's brother were one identity. Mother and mother's sister were also merged as one category.